The Novice Astrologer instructed. Octavo.

Nuncius Astrologicus: or, an Astrological Decision of the the great Controversie between the Kings of *Denmark* and *Sweden*. Octavo. All three sold by *F. Cossinet* at the Anchor and Mariner in *Tower-street*.

The King of *Swedens* Nativity. Quarto. Sold by the Booksellers of *London*.

Tutela Sanitatis, sive Vita protracta: The Protection of Long Life, and Detection of its brevity, from Diatetic Causes and Customes. Hygiastic Precautions and Rules, appropriate to the constitutions of Bodies, and various discrasies or passions of Minde; with a Treatise of Fontinels or Issues. By *Everard Maynwaring*, Dr. in Physick. Sold by *T. Basset* under *St. Dunstans* Church in *Fleetstreet*, *London*.

14.

MAGNA VERITAS:

OR,

JOHN GADBURY,

(Student in Phyſick and Aſtrology)

NOT A

PAPIST,

But a True

PROTESTANT

OF THE

Church of England.

Publiſhed for the ſatisfaction of all ſuch as know not the ſaid *JOHN GADBURY*, and yet give Credit to all kinds of Scandals and Falſhoods that paſs upon his much injured Reputation ſince his late unfortunate Confinement.

For the mouth of the wicked, and the mouth of the deceitful are opened againſt me : they have ſpoken againſt me with a Lying Tongue, Pſal. 109. 11.

LONDON:

Printed by *A. M.* and *R. R.* 1680.

To 133565

JOHN GADBURY, *Student in Astrology and Physick, Not a* PAPIST, *but a* PROTESTANT *of the Church of* England, *&c.*

§. 1. AS the *Egyptians* in their Hierogliphicks painted Death like a Goddess with a Sycle in her hand, bearing this Motto, *Nemini parco, I spare no man:* so we find it true of *Afflictions*, those black Harbingers of the grim King of Terrors, *They spare none neither*; there being no man free from them at one time or other. Howbeit, it is not the manner, but cause of Afflictions, which imbitters them, and renders them painful and uneasie. If we suffer for righteousness sake (*i. e.*) innocently, and by the wickedness of false and malicious men, a blessing attends upon our sorrows, which will certainly change our Cross into a Crown, and procure us an heavenly content, beyond the measure of our terrene troubles and adversities.

§. 2. Afflictions are our School-masters, and often bring us to God. *It is good for me* (saith holy *David*) *that I was afflicted, for now I have known thy statutes.* And indeed, it is my sufferings, principally, that have made me to cast mine eyes inward, and seriously to examine mine heart, how or wherein I have offended against the Majesty of the King of Heaven, that this sad Judgment under which I now labour, is come upon me.

§. 3. I never was in love with a Pharisaical humour or temper (for indeed, what hath a poor mortal to boast, or to be proud of?) but yet, as the case now stands, I may, I hope, in the strength of Truth and Modesty affirm (without being subject to any severe Censure), That as for my actions between man and man, I bless God, they are as little to be taxed as any man's of my degree or quality. I have lived now fifty and two Solar Revolutions in this trouble-

ſome World, and (which I eſteem almoſt miraculous) have been ſo happy therein, as never to have had any Law-ſuit with any man excepting one, and that was in behalf of two Orphans committed to my charge; and had I not then contended for them, they, poor wretches! (altogether unable to help themſelves) had been exceedingly injured of their Right.

§. 4. As to any Spirit of Contention or Contradiction, *&c.* whereby the world is commonly governed and guided, I appeal to the Neighbourhood among whom I have lived, whether I have ever been guilty of yeilding to any ſuch? and whether my demeanour hath not been rather peaceable and preſerving, than any way diſturbant or troubleſome to any of them? [It is true, ſome ſcribling differences I have had, but I never began a quarrel with any man; and men that are aſſaulted, muſt forfeit their reaſon if they do not defend themſelves.] Nay, I bleſs and magnifie the God of Heaven (who by his good Angels hath ſo happily conducted me in all my actions of this life) that I can juſtly interrogate with good old *Samuel*, ---*Whoſe oxe have I taken? or, whoſe aſs have I driven aſide? or whom have I wronged of a ſhoo-latchet, or a thred?* Let thoſe that know me ſpeak, whether I have not been rather helpful than hurtful to the people among whom I have at any time lived or reſided?

§. 5. If this truth be diſtruſted, I am ſure the Keepers of the Priſon where I am confined, will be ſo juſt as to witneſs the ſame for me, from the many ſad complaints they (almoſt) dayly hear from ſeveral poor people of my Neighbourhood, by reaſon of my unfortunate reſtraint, whereby I am incapacitated and debarred from doing the common good I was conſtantly accuſtomed to do, though, I confeſs, it was no more than my duty as a man, but much more as a Chriſtian: for, *non nobis nati ſumus*; and even the brute beaſts that periſh, would be as valuable as mankind, were it not for theſe diſtinguiſhing acts of our Charity and Reaſon towards people in diſtreſs.

§. 6. Albeit, I muſt and do acknowledg, that God's *chaſtiſing hand* is never either upon a Perſon, Family, or Nation, for nought. *He is a Juſt Judg*, and the puniſh-

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ments he permits to befall poor mortals, do naturally imply a guilt in the perſon afflicted. *Sin* is the common cauſe of ſuffering; and the Juſt man falls ſeven times a day, though he (by God's Mercy and Providence) do riſe again, and meet a reſtoration of his former ſtate. Yet, I ſay, Sin is cauſe of all puniſhment; and certainly ſome great and ſecret ſin I muſt have committed againſt the God of Heaven, that he hath thus permitted, nay, perhaps, commiſſioned his *afflicting Angel* thus ſorely and ſeverely to buffet me.

§. 7. But for any known or open ſin committed either *againſt my dread Soveraign, his Perſon, Crown, or Dignity, or againſt the Church of God as eſtabliſhed in* England *under Him*; *I openly profeſs and declare, That I am not either wilfully or knowingly* (whatever I may be ignorantly, *viz.* by an unfortunate concealment of what I thought others ought to have revealed) *guilty of any in the leaſt*; *and yet I have ſearched the very ſecreteſt corners of my ſoul as narrowly as it is poſſible for humanity to do, for a diſcovery of any ſuch latent unloyal, or irreligious gueſts.* And if in my ſcrutiny I have paſſed over any dangerous *angle* or *lurking-hole*, without a thorow diſquiſition, I humbly beſeech God of his great mercy and goodneſs, to illuminate my troubled ſoul, and lead me to a perfect and exact diſcovery thereof, and help me to find the black inhabitants therein reſiding (if at leaſt there be really any) to the end I might firſt *eject* them their poſſeſſion, and afterwards repent me throughly that ever I gave either being or harbour to ſuch *deſtructive Inmates.*

§. 8. That I have not knowingly committed any *Crime* againſt His moſt *Sacred Majeſty*, or the *Government* (although I know it is very hard and difficult for any man to prove a *Negative*): I have, firſt, *God*, and his *holy Angels*, and a *clear Conſcience*, to evidence for me. Nay, I can moſt truly ſay, *I have not erred againſt His Majeſty, ſo much as in a thought.* Secondly, All my Actions and Expreſſions among my Neighbours and Acquaintance, are moſt remarkable arguments on my behalf in this matter, and which I am ſure will be juſtified to my advantage, if occaſion require it. For, were I really guilty of any thing of that kind, living

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ſo near a loyal *Cathedral*, and among *loyal-hearted perſons*, I muſt have been taken notice of for ſuch; and my *diſcourſes* muſt, at one time or other, have betrayed a *ſoul* or *ſpirit* within me, fit and adapted for ſo wicked a purpoſe. But yet the contrary is ſufficiently known of me. ---Nay, had I been an *Enemy* to His *Majeſty*, my converſation would have been among perſons Anti-Monarchical, and of diſloyal and treacherous Principles and Opinions. Whereas I have no near converſe or concern with any man of either a *Fanatick* or *Papiſtical* perſuaſion at all; but do chiefly *correſpond* and *accompany with ſuch loyal and religious perſons, who are not afraid or aſhamed to own the Intereſt of His Royal Majeſty, and that of the Church of* England. And, we know, it is an allowed Proverb, ---*Homo cognoſcitur ex ſociis.* Thirdly, If what I have ſaid be not yet enough to acquit me from the guilt of all knowable Crimes againſt my Liege Lord and Soveraign, then let all *my Writings* ſince His Majeſties moſt happy Reſtauration (and before alſo) be *examined* by any *impartial* and *unbiaſſed Judg*, and I dare affirm that they will all be found to ſtand up, and fully to juſtifie for me. I ſpare to mention any thing of my having been always on His Majeſties and His moſt Glorious Father's ſide in the late unhappy Wars. For, could I have done more (in ſo good and ſo juſt a Cauſe) than I did, or was able to do at that time, it had been but my dury, and ſuch as my Birth and Allegiance bound me to, as indeed they do every ſubject of what degree ſoever.

§. 9. And here I would have tranſcribed ſundry pages of my own Loyalty, out of my ſeveral Annual Labours, for the better corroborating of the preſent Argument, and the compurgating of my innocency as to the matter in queſtion; but that I conceive the ſame is ſo well known to all perſons generally, and believed too, by every body but thoſe that are envious and malicious (whoſe eyes I pray God to open) that there is ſcarce any need thereof. Beſides, I am in a great meaſure herein prevented by the kind pains of a *worthy, cordial* (though as yet to me an unknown) *Friend*, in his publiſhing an ingenious, acute, but moſt juſt and true Anſwer to a wicked, nay a murtherouſly

ouſly deſign'd Libellous ſheet of Paper [wrote lately a-gainſt me (and this *contrary to His Majeſties late Royal Proclamation, which forbids all libelling againſt any kind of perſons*, &c.) and called, *Obſervations upon the ſtrange and wonderful Prophecies of Mr.* John Gadbury, *&c.*] under the title of Ἀντιχατος, who hath therein moſt humanely and obligingly *vindicated* my much *wounded Reputation*; for which ſo courteous, and by me unexpected a kindneſs, I hereby return him *my very hearty thanks*; and wiſh I knew *him*, as to this particular friendſhip, that I might more fully acknowledg his generous and endearing Civilities.

§. 10. But then, ſecondly, as I have *committed* nothing knowingly againſt the *King* or the *Government*—ſo neither have I ever *done any thing againſt the Church of God*, as it is eſtabliſhed in *England*; of which Church I do, and ever did, and always ſhall acknowledg my Sovereign Lord *King Charles the Second*, to be the *Supreme*, and none elſe upon earth beſides. Away with ſuch *Anarchical Creatures* who (longing to be undone) would fain introduce (even againſt common ſenſe) a *Foreign Head* over a *Domeſtick Body!*

§. 11. I have taken the *Oaths of Allegiance and Supremacy*, and am ready ſo to do again if Authority think fit to require it. And it is my plain and *poſitive opinion*, That thoſe men which ſhall refuſe the taking of ſuch oaths as are enjoined by the *Law*, do not deſerve to receive any *protection* either from the *King* or the *Law*. For it would be ſtrange, and little leſs than monſtrous, in true Policy, that a *Soveraign Prince* ſhall generouſly oblige himſelf by an *Oath* (as at the Coronation is cuſtomary) to protect and preſerve his people in their juſt Rights, Priviledges, and Properties; and that the ſubjects ſhould (upon any pretence) *ſcruple* to take *ſuch Oaths* of *Fealty* and *Allegiance* as by the *Law* is provided, for the declaring their *duty* and *obedience* to him again. Such *Obligations* are purely *reciprocal*, and may be termed *Oaths of Unity*, as well as of *Fidelity*, whereby both *Prince and people are married together*, and [*Quos Deus conjunxit, nemo ſeparet*] *accurſed* be thoſe that ſhall endeavour to *diſſolve the bond.*

§. 12. I do, and ever did honour the *Reverend Clergy* of the Church of *England*, and eſteem it my duty ſo to do. And I bleſs God I have moſt commonly frequented the *Service* of the *Church*; and am ſorry from my ſoul if at any time I have omitted any *duty* thereunto belonging. I always reverenc'd my Spiritual Guide, and with all willingneſs paid him his Dues, as knowing it to be a performing of the Law of God and Man, and juſtly enjoin'd to all mankind, as well under the *Goſpel*, as under the *Law*. I was *born*, *baptized*, and *bred* a *Proteſtant of the Church of England*, (and by *Gods Grace* afforded to me, I *intend ſo to dye*) and although I have been falſely reputed a *Papiſt*, (by many malicious Enemies, who being as much void of Conſcience as Kindneſs, care not how untruly they ſcandal me) I do *moſt ſolemnly profeſs the contrary*, having never in my whole life been a member of any other Church than that of the Proteſtant Church of *England*, as it is eſtabliſhed (now) by Law.

§. 13. I never yet had any acquaintance with any *Popiſh Prieſts*, as ſuch, in all my days; and if any ſuch have at any time happen'd to be in my company, it hath been beyond my knowledg. I never was at *Maſs* in my life; nor did I ever *incline* to any *Popiſh Tenets or Principles*, *as they ſtand in oppoſition to the Principles of my Mother the Church of* England. I have read that moſt Reverend Prelate Archbiſhop *Laud's* Book againſt *Fiſher*, as animated thereunto by the *Divine Writings* of our late *Pious Soveraign*, *King* Charles *the Firſt* of ever bleſſed memory. As alſo, the Works of the Pious and Judicious Biſhop *Saunderſon*; and Biſhop *Williams's Beſt Religion*. I have likewiſe very carefully conſulted Dr. *Jeremy Taylor's Diſſuaſive from Popery*, both Parts. As alſo the thrice learned Dr. *Pieree* his moſt excellent Sermon before the King, entituled, *The primitive Rule of Reformation*. Neither have I forborn to peruſe the Learned Labours of Dr. *Stillingfleet*, Dr. *Tillotſon*, Dr. *Henry More*, Dr. *Butler*, Mr. *Pelling*, *cum multis aliis*, &c. *of the Church of* England *againſt Popery*; and do profeſs my ſelf to be ſo fully ſatisfied with them, as to keep me cloſe to the Church of *England*, under which I have been educated in every thing relating

lating to *Faith*, *Doctrine*, or *Diſcipline*; as alſo to a *full* and *abſolute renunciation* of all *Popiſh Errors*, *Idolatries*, and *Superſtitions*, whatſoever. More eſpecially, of that *damnable and moſt horrid Error and Opinion of Murthering Kings* (God's Vice-Roys on earth, whether theirs, or any other pretended Chriſtians, who in this come not ſhort of them) the very *thoughts* whereof, I *deteſt*, *abhor*, and *execrate*, as being not only againſt the very *eſſence* of all *humane and divine Laws*, but is even the very *doctrine of Devils*, and can have no other *original* or *ſource* but *Hell it ſelf*.

§. 14. I had well hoped that my having had a *Relation* to a moſt Reverend Prelate of the Church of *England*, *viz.* the late moſt pious and learned, Dr. *Joſeph Henſhaw*, Biſhop of *Peterborough*, deceaſed, about twelve years (or upward) together, would have acquitted me from the falſe imputation of being a *Roman Catholick*; in which time I had the honour of carrying his Lordſhips *duty* and *ſervice* to the *Kings moſt Excellent Majeſty*, every *New-years day*, and received His *Majeſties moſt gracious New-years gift* to the good *Lord Biſhop* again. The truth of which His Majeſties *Jewel-Office* and *Pay-Office* will fully evidence for me, as having *my name* there, to that very purpoſe; from the *later* of which *Offices* I alſo annually received His *Majeſties moſt bountiful Reward*, as a Meſſenger; for which I never forgot to leave my *humble thanks* to, and a *prayer* for His *Majeſties long Life and happy Reign*; and for the ſame do ſtill, and ever while I have breath ſhall pray. And ſurely, had I been a *Papiſt*, or any way inclined thereunto, I could not have had ſo great and ſo long an Honour from ſo Reverend a Prelate of the Church of *England*, as was this my good Lord and Patron. And had not my moſt unfortunate confinement hindred, I ſhould have prayed a continuance of the ſame *Honourable* (and to me moſt grateful and delightful) *Employment* from the *preſent Right Reverend Lord Biſhop of* Peterborough, though as yet I have not the happineſs of being known to him.

§. 15. I muſt indeed acknowledg, that I have ſome acquaintance with perſons of the Romiſh Religion, and

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ſo I have among all kind of Opinions, as any man of a popular practice cannot avoid. But it would be very hard, nay exceedingly unjuſt, if I ſhould therefore be reputed as a man guilty of all Opinions. I have laboured ſomewhat in matters of Controverſie, for my own ſatisfaction, and have oftentimes read much more than perhaps I have underſtood. I have endeavoured to follow St. *Paul's* Rule cloſely, viz. *Omnia probate, quod bonum eſt tenete, Prove all things, but hold faſt that which is good*; and therefore have not refuſed to read Books of all Opinions, under the *burden* of which our *Engliſh World* is too *uneaſie*; and of which *unneceſſary Ware* the *Shops*, *Markets*, and *Fairs* among us are too full fraught in theſe our unhappy days. *God in his good time heal our Diviſions, and once more reſtore us to unity and good order.*

§. 16. Again, had I been a *Papiſt*, or *Popiſhly affected*, why ſhould I not have ſhewn it upon ſo remarkable an occaſion as in the (to me) *moſt unfortunate ſickneſs and burial of my dear Wife*, but lately deceaſed (*viz.* ſcarce four Months before my ſad Confinement) why ſhould I not rather have had *Popiſh prieſts*, than *thoſe of the Church of England*, to have performed all *Chriſtian Offices* proper to her at ſuch a time, as *to pray by*, and *for her*, and to give her the *holy Sacrament?* This had been a time in earneſt to have proved my inclinations and good will to Popery, in caſe I had any at all for it; but that I had none, will moſt fully appear, I hope, to all reaſonable men, from the *Certificate* following, under the hand of a *Miniſter of the Church of England*, and *Curate* of the Pariſh of St. *Margarets Weſtminſter*, the Pariſh of my habitation and abode: A Copy whereof I did likewiſe annex to a Petition which I preſented to His *Majeſty* and *Privy-Council* (for their ſatisfaction) ſince my unfortunate impriſonment.

Mr.

Mr. *Barthol. Wormell*'s Certificate.

THeſe are humbly to certifie, That John Gadbury, *of the pariſh of St.* Margarets Weſtminſter, *in the County of* Middleſex, *Gent. did about the beginning of* July *laſt paſt, take the Holy Sacrament of the Lords Supper at his own Houſe in* Brick-Court Weſtminſter, *with his dying Wife Mrs.* Elizabeth Gadbury, *from my hands. In witneſs whereof I have hereunto ſubſcribed my hand, this tenth day of* November, 1679.

Barthol. Wormell, *Curate.*

Vera Copia.

Nay, further, I cannot but acquaint the world, that my good Father, Mr. *Oliver Gadbury*, was always a *real Proteſtant*, and true *ſubject* of his *Majeſty*, and *ſon of the Church of* England, and but few years ſince *dyed ſuch*, at *Wornal* in the County of *Oxford*, where his *Body* now lyes interred, his *Soul* being at reſt with *God*.

§. 17. And for a greater ſtrengthning of this my preſent Argument or Aſſertion, viz. *That I am no Papiſt, but a Proteſtant*, &c. I aver, that the very *neareſt* of *my moſt Honour'd Relations* are very *real* and *ſtrict Proteſtants*, as Sir *Thomas Curſon*, and *his Honourable Lady*, of *Waterperry* in the County of *Oxford*; which ſaid Sir *Thomas* is my *Honour'd Uncle* by my *Mothers ſide*, and a *perſon* that I have very great reaſon to be careful how *I offend* either in my *Religion* or *otherways*; he being not only *my Uncle*, but very *great Friend*, and ſo alſo is his *vertuous Lady*. And I think, nay am ſure, that both *he* and his *Honoured Lady* will moſt readily *aver me to be a Proteſtant*, as knowing *me* to be *ſuch*, and to have gone *to Church with them*, when at any time I have viſited them in the Countrey, and *to have joined in prayers with them morning and evening*, as they moſt

religiouſly and commendably uſe in their *Families* always.

§. 18. But one thing more is urged, and maketh a great noiſe againſt me, which I may not forget to give the World ſome ſatisfaction in, and that is an unhappy omiſſion of the *Feaſt for deliverance from the Gunpowder-Treaſon, on* November *the Fifth day, in my Almanack*. Unto which I can juſtly ſay, *Truth be my witneſs*, that I know not by what unfortunate accident it came to be left out; but this I am ſure of, that *it was not omitted wilfully*, or in deſign; for I do, and ever did own the *Powder-Treaſon for a damnable and horrid Popiſh Plot* (as I alſo do *the preſent wicked one, under the black effects whereof poor* England *ſo ſadly groans*). Neither can it be thought upon a juſt and reaſonable conſideration, that I ſhould leave it out of my *Almanack purpoſely*, ſince what I wrote annually, is ever ſubjeſt to the *inſpection* and *correction* alſo of a *Licenſer*, who hath power to defeat my deſign of that purpoſe. Nor can an *Almanack-maker* print what he pleaſe. And if it be poſſible for a *Licenſer* to paſs by a thing ſo *material* without *correction*, may not an *Author* be ſuppoſed to be beſieged with the ſame *Imperfections* or humane frailties?

§. 19. And here I cannot but with all *duty* and *humility* acknowledg the *Juſtice* of that ſevere *reprehenſion* of my good *Lord Biſhop* of *London*, to *me* about it, at the *Council-Table*; ſince his *Lordſhip* did not know but that I might have purpoſely omitted it. And I do hereby give his *Lordſhip* my moſt *humble* and *cordial thanks*, for that he was pleaſed afterwards to accept of my humble *Apology* for the unfortunate eſcape, and hold me in ſome meaſure excuſable.

§. 20. *Almanacks* are not ſuch contemptible and deſpicable things as the Vulgar commonly imagine them. The *Law* eſteems them as *Books of Sanction*, and therefore they cannot be *printed* but by the *peculiar Authority of the Kings moſt Excellent Majeſty*; and it is therefore, alſo, that *they* are found commonly annexed to the *Holy Bible* and *Common-prayer-book*. And if *any man* offer to write an *Almanack* out of any other deſign, than for the *ſerious ſervice of the Church and Nation*, he is moſt *juſtly puniſhable* for the ſame.

And

And let me be believed (I beſeech you) when I ſo ſolemnly proteſt it, Rather than I would willingly *offend* either His *Sacred Majeſty*, the *Holy Church of England*, or the *Nation*, in writing a *line* of *one*, I would *loſe the hand* that ſhould guide my *Pen* to ſo *wicked* and ſo *malicious* a Performance. So that I hope, this my *publickly renouncing* of any kind of deſign or wilfulneſs in this moſt *unhappy Omiſſion*, will not only ſet met me *right* in the *opinion of* the *Reverend Clergy* (whom I ever honoured and revered with my heart, as I hope all my Writings and Actions will teſtifie for me) but alſo with His *moſt Sacred Majeſty* and His *Nobility*, and with the *Nation* in general, likewiſe.

§. 21. If what I have written be impartially and duly conſidered, I hope I have fully ſatisfied all ſuch as were any way unſatisfied *concerning my Religion towards God*, and *my duty, loyalty, and fidelity towards my Dread and Gracius Soveraign.* And what I have here done, is *ex intimus Medullis*, and the very *Truth* of my *Soul*, as *I hope to ſee the face of God in glory*; and no way expecting that it ſhould make the *better* for me in this my preſent Condition; but only to take off that moſt *uncharitable* as well as moſt *falſe imputation of my being a Roman Catholick.*

§. 22. As for my preſent *misfortunes*, and unhappy confinement that I, to my great loſs and ſorrow labour under, I wholly refer *them*, and *my ſelf* under them, to *God Almighty* (who is the only καρδιογνώστης, or *heart-ſearcher*, and will, no doubt, in his own good time, bring every *ſecret Truth to light*, and *vindicate* my much injured *Innocency*, &c.) as alſo to the *Mercy* and *Clemency* of my moſt *Gracious Soveraign*, beſeeching him to believe me (as in fact I am) *wholly innocent*, as to the *popular Calumny* which paſſeth upon me as liberally as untruly, viz. *That I am a Roman Catholick* or Papiſt.

§. 23. To conclude, I ſhall and will ever *pray* for his *Majeſties long life, and happy and peaceable reign*, as indeed I ever have done, and do really *wiſh* both His *Majeſty* and the *Church of England* as *many better ſubjects and ſons* than my *ſelf*, as may be; but do moſt *heartily pray*, that *neither* of *them* ever meet with *worſe.*

And

And as the *whole*, and *every part* of what is here *written*, is *true*; so I most humbly *beg the great God of Heaven to help me*, and clear mine *Innocence*, and *not otherwise*.

Deus non Irridetur.

Gatehouse, West. Dec. 29. 1679.

JOHN GADBURY.

Poſtſcript.

THE foregoing diſcourſe being written in a Priſon, where I had neither the uſe of Books, nor yet the free Converſe of any Friend to adviſe with, will, I hope, incline all Juſt and Loyal Readers to the exerciſe of ſo much Candor and Charity, as to paſs by any Imperfections that they ſhall meet with therein. It is only the Copy of my troubled mind, labouring to be deliver'd from the popular ſcandal which ſo liberally paſſeth on me concerning my Religion; under pretence whereof my Loyalty hath been wounded, and things laid to my charge, that I not only execrate and abominate, but even tremble to name. And certainly, if there be a time at all for a man to write an Apology, or to appear publickly in his own juſt defence, it is when his Reputation is thus prodigiouſly aſſaulted.

Albeit, I do not go about wholly to excuſe my ſelf; for, I do (with great ſorrow) acknowledg, that I have been (*neſcio quo fato*) guilty of concealing ſome Crimes, which too nearly endanger'd my Life: But this I did, not thorow any malice, or prejudice, or diſaffection to his Sacred Majeſty or the Government, (both which I ever did, and always ſhall Honour, as it is my Duty) but truly and really in *ſimplicity*, like *Abſaloms* Two hundred followers; or rather, through *Ignorance* of His Majeſties Laws, *Inadvertency*, and a paſſionate *zeal to Friendſhip*, &c. All which Imperfections, Offences, Errors and Frailties, his moſt Excellent Majeſty of his Princely Clemency (upon my humble acknowledgment of my Errors, &c. and Penitence for them) hath been moſt graciouſly pleaſed to paſs by, and pardon: which ſaid Royal Mercy, I ſhall always moſt dutifully remember, And it ſhall be a juſt warning to me for ever, how I make my Breaſt a Cabinet of